



# THE REVIEW of RELIGIONS

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European Edition

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## **THE AHMADIYYA MOVEMENT**

The Ahmadiyya Movement was founded in 1889 by Hazrat Mirza Ghulam Ahmad, the expected world reformer and the Promised Messiah. The Movement is an embodiment of true and real Islam. It seeks to unite mankind with its Creator and to establish peace throughout the world. The present head of the Movement is Hazrat Mirza Tahir Ahmad. The Ahmadiyya Movement has its headquarters at Rabwah, Pakistan, and is actively engaged in missionary work.



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## The REVIEW of RELIGIONS

A monthly magazine devoted to the dissemination of the teachings of Islam, the discussion of Islamic affairs and religion in general.

*The Review of Religions is an organ of the Ahmadiyya Movement which represents the pure and true Islam. It is open to all for discussing problems connected with the religious and spiritual growth of man, but it does not accept responsibility for views expressed by contributors.*

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# Guide Posts

## PERSEVERENCE IN VIRTUE

(Bashir Ahmad Orchard)

“For those who do good deeds, there shall be the best reward and yet more blessings. And neither darkness nor ignorance shall cover their faces. It is these who are the inmates of Heaven; therein shall they abide.”

(Quran: 10:27).

Religion is a practical way of life. All revealed religions have stressed the importance of righteous conduct. Faith without works is dead. The prayer of Balam was:

“Let me die the death of the righteous and let my end be like this!”

(Numbers 23:10).

Jesus exhorted his followers to grow in righteousness:

“Blessed are those who hunger and thirst after righteousness.”

(Matthew 4:6).

A Muslim is taught constantly to pray:

“Guide us on the Right Path — the path of those on Whom Thou hast bestowed Thy blessings, those who have not incurred thy displeasure, and those who have not gone astray.”

(Quran 1:6, 7).

No doubt the path of virtue is not an easy one to tread as it is a slippery uphill journey. We are all liable to slip. Never-the-less it is a delightful and uplifting journey winding its way through scenarios of heavenly enchantment. Progress along this path calls for steadfastness and perseverance. Nothing worthwhile can be achieved without effort and this maxim applies to moral development as much as it does to any other endeavour. Without pains there

can be no gains. Religion requires that we should put our best foot forward and strive in the way of God which also involves calling upon Him constantly for help and protection. Both prayer and effort are required. Some people pray for more than they are prepared to work for and then wonder why their prayers are not answered.

Our objective should be to improve day by day in virtue. In this field there is no end to the road. There is no virtue in being satisfied with our condition. If we are satisfied with our condition then in reality it means we are going backwards. Perseverance is the key to progress. Let it be said of us when we part this life that we died climbing. God says in the Holy Quran:

“Persevere in the right path.”

(10:89).

Again we read:

“Allah is with the steadfast.”

(2:245).

Virtues cannot be developed and polished without constant effort and attention. Keeness, self-vigilance, self-analysis, self-discipline, self-control and prayers are needed. We are human beings and not angels so are subject to imperfections. We may well stumble from time to time. We have to battle with many temptations and inclinations; but if our spirit is strong we need not despair of success. Our every effort to advance will lead us upwards towards heaven; and even if we fall short of the heights of our aspirations we shall have travelled a long way on the holy path of virtue. Even when we slip we should not despair. God says in the Holy Quran:

“O my servants who have committed  
excesses against their own souls!  
Despair not of the Mercy of Allah,  
surely Allah forgives all sins.  
Verily He is Most Forgiving and  
Merciful.”

(39:54).

Hazrat Mirza Bashir-ud-din Mahmud Ahmad has written in his book *Ahmadiyyat or True Islam*:

“Islam rescues man from despair and tells him that he can, in spite of his errors and mistakes, attain to the purity of mind and conduct which is the highest goal of man. It thus encourages him to make constant effort towards virtue and purity and enables him ultimately to arrive at his goal.”

We have to keep on struggling. When we fall we must get up and continue onwards. William Gladstone — a former British Prime Minister of the Victorian era — made the following significant statement:

“No man ever became great or good  
except through many and great mistakes.”

When we slip in virtuous conduct we should pick ourselves up and carry on determined more than ever not to make the same mistake again. Two thousand years ago a famous Roman writer wrote the following appraisal of a virtuous man:

“The greatest man is he who chooses right with the most invincible resolution; who resists the sorest temptations from within and without; who bears the heaviest burdens cheerfully; who is calmest in storms, and the most fearless under menaces and frowns; whose reliance on truth, on virtue, and on God is the most unfaltering.”

It is not by strength alone that great works are performed. Wrestlers are strong men but it is through perseverance that they become champions. Success comes to those who endure to the end; and our goal should be to persevere in the cultivation of virtue to the end of our days ever mindful of God’s exhortation: “Excel one another in virtue and good works.” (Quran 2:149) Nowhere is perseverance needed so much as in the religious life.

## Virtue gives Joy

Virtue alone can give true joy;  
The sweets of virtue never cloy;  
To take delight in doing good,  
In justice, truth and gratitude,  
In aiding those whom care oppress,  
Administering comfort to distress:  
These, are the joys which all who prove  
Anticipate the bliss above;  
These are the joys, and these alone,  
We ne'er repent or wish undone.

# Return of Christ

(Ata-ul-Wahid)

The first Christians were a Jewish sect called the Nazarenes. They were concerned only with putting Christ into the old faith, a faith charged with Messianism. They accepted Jesus as the Messiah, and they believed he would fulfil all the traditional hopes. Since he failed to do so during his earthly career, he must do so later. A second advent, unknown to Jewish Messianism, thus became a necessity.<sup>1</sup>

Paul, the early Christian writer, was convinced that Jesus was to return in his lifetime. In 1 Thesselonians verses 15 to 17, to calm the perplexity caused by some Christians dying before Christ's return, Paul explains that the dead are at no disadvantage, as they will be raised to meet, with the living, the Lord in the air. He says in verse 17.

“Then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air.”

Many of the early church fathers also entertained hopes of Christ's return. Among them were Didache, Ignatius of Antioch, Polycarp, Papias, Justin Martyr, Irenaus and many others.<sup>2</sup> The great Augustine however, rejected the idea so effectively that for centuries the subject was completely ignored.<sup>3</sup>

With the Reformation, the ideas of Christ's return were again expounded. Periods of unusual stress, attended by wars and other calamities, always bred a swarm of prophecies about the impending end of time, the time of Christ's return. This was true of the Reformation, The Peasants Revolt, the English, French and American Revolutions, the American Civil War, and the Two World Wars.

Immediately prior to 1,000 A.D. many preachers announced the impending end.

1. The Small Sects in America, Clarke

2. The Millennial Hope, Case.

3. Case, op. cit., p. 179: Augustine, City of God, xx.

Militz of Kromeriz predicted the end between 1365 and 1367. The Anabaptists predicted the end in 1525, Alsted, in Germany named 1694, the French theologian Jurieu chose 1730. The German theologian Bengel fixed the date of Christ's return at 1836. In 1826, Christoph Hoffman undertook to rebuild the temple in Jerusalem for Christ's occupancy. The Irvingites in England and Scotland announced 1835, 1838, 1864 and 1866. Mother Ann Lee and her Shakers abolished matrimony as they believed the end was at hand. William Miller announced 1844. In 1881 Class Epp, a leader of the Mennonite Brethren in Russia predicted Christ's appearance on March 8, 1889. Another Russian sect, the Dukhobors who settled in Canada, set forth in 1902, some naked, to meet the Lord in some Canadian village.<sup>4</sup>

One hundred speculators predicted Christ's return within a decade after the American Civil War. The Mormons went to Utah to await Christ's return.

Cunningham named 1839, Elliot and Cumming predicted 1866, Brewer and Decker 1867, Seis favoured 1870, Pastor Russell, who founded the Jehovah's Witnesses predicted 1914 and Guinness 1923.<sup>5</sup>

William Miller who predicted 1844, had fifty thousand followers, many of whom were so convinced of Christ's return on October 22, 1844 that they failed to plant crops, gave away their money, discharged their employees, settled their accounts, and made preparations for the climactic midnight cry. "Behold, the Bridegroom cometh; go ye out to meet him."<sup>6</sup>

We can readily see that the majority of these Christian scholars predicted Christ's return during the 19th century.

I'll now present the time period that the Holy Bible gives to Christ's return.

"And they shall fall by the edge of the sword, and shall be lead captive into all nations; And Jerusalem shall be trodden down of the gentiles, until the time of gentiles be fulfilled.

And there shall be signs in the sun, and in the moon and in the stars; and upon the earth distress of nations, with perplexity, the sea and waves roaring.

Mens hearts failing them for fear, and for looking after those things which are coming on the earth, for the power of heaven shall be shaken.

And then shall they see the Son of Man coming in a cloud with power and great glory."

(Luke 21:24-27)

4. The Confusion of Tongues, Ferguson.

5. The Approaching End of the Age, Guinness.

6. Origin and Progress of Seventh-Day Adventists, Olsen.



In this prophecy Christ informed the Jews that they will be thoroughly destroyed and banished from Jerusalem and that Jerusalem will be controlled by the gentiles for a set period of time. At the end of the gentile control Jesus predicts his second coming.

The first part of the prophecy came to pass in 70 A.D., Jerusalem was destroyed by the Roman Titus. The Jews were scattered and exiled. In 132 A.D. the Jews, under the leadership of Bar Cochba, tried to regain their freedom. They were completely crushed by the Roman army of Hadrian. Many were killed and many were taken captive. Jerusalem was ploughed under and a new city in honour of Hadrian was built upon the ruins. This city was named Aelia Capitalina.

Under Roman law, for a Jew to enter Jerusalem was a crime punishable by death. In 637 the Arabs took control of Jerusalem and only a few Jews were allowed back into Jerusalem. The restriction upon the Jews was lifted when Turkey signed the "Edict of Tolerance", allowing the Jews to freely enter Jerusalem. The date of this document was March 21, 1844. This was the end of the time of the gentiles, and this is the time Christ said he would appear.

This time is supported by two other prophecies in the Bible. Revelation chapter 11, verses 2 and 3:

"And the holy city shall they tread under foot forty and two months. And they shall prophecy a thousand two hundred and three score days."

Taking a month to be thirty days we can see that forty two months is 1,260 days. In biblical prophecy a day stands for a year. This is supported by Numbers 14, 34 "Even forty days, each day for a year, and Ezekiel 4, 6 "I have appointed these each day for a year."

Again this is a prophecy as to how long the gentiles would hold control over Jerusalem.

The time period is 1,260 years. Muslims were in control of Jerusalem when it was handed back to the Jews and 1,260 of the Muslim calender is 1844 of the Christian calender. The city was trodden under precisely as prophesied in Revelations and Christ's return was expected.

Matthew chapter 24, vs. 15:

"When yea therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the Holy Place (who so readeth, let him understand)."

The prophecy from Daniel which Jesus spoke of is found in Daniel chapter 8, vs. 13 and 14.

"Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the

daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?

“And he said unto me, unto two thousand and three hundred days; then shall the sanctuary be cleansed.”

According to William Miller the 490 years as prophesied in Daniel 9, 24 constituted the first part of the 2300 years of this scripture; the period began with “the going forth of the commendment to restore and rebuild Jerusalem” Miller identified this with the commandment of Artaxerxes issued in 457 B.C., mentioned in the seventh chapter of Ezra. By taking this date as his starting point and adding 2300 years from Daniel’s prophecy we get the year 1843 A.D.

Other prophecies which compliment this time period are Matthew chapter 24 vs. 14:

“And this gospel of the kingdom shall be preached in all the world for a witness unto all nations and then shall the end come.”

It is a well known fact that the Bible is preached in all nations however, when did this first happen.

The study of the spread of Christianity conducted by Christian scholars in the 19th century establishes that this was the time when the Bible was preached to all nations.

All continents were covered, even the interior of Africa.

This all occurred, not on a singular missionary basis, but on a massive scale.

In 1804, the first British Foreign Bible Society was established, and twelve years later, its sister organization, the American Bible Society came into being. Before the existence of these societies, the Bible had been translated into fifty languages. By 1816, according to the records of these societies, 421 million copies were distributed amongst all nations. Massive efforts were launched by all Christian churches to spread the good news.

“A Year Book and Guide to East Africa” published by Robert Hale Ltd. in 1953, states that Christian Missions began their activities among African people in 1844. The book ‘A Hundred Years of Missions’ written by Leonard (Doctor), a famous Christian historian of the mission movement states, “For the first time since the apostolic period occurred an outburst of general missionary zeal and activity.” He was speaking of the 19th century. Mr. G. S. Faber states in his book “Eight Dissertations”, written in 1844: “The stupendous endeavours of one gigantic community to convey the scriptures in every language to every part of the globe may well deserve to be considered as an eminent sign even of these eventful times. Unless I be much mistaken, such endeavours are preparatory to the final grand diffusion of Christianity, which is the theme of so many inspired prophets, and which cannot be far distant in the present day.”

Mr. M. Goyer states in his book "Prophetic Fulfillment", "The British and American Bible societies have since their foundation in 1804, issued 421 million copies of the Scriptures, in practically every country known throughout the globe". In 1842, Mr. Spicer stated in his book "Our Day in the Light of Prophecy", that the gospel in his day had been spread to 95% of the inhabitants of the earth. He further stated that in 1842, five treaty ports in China were opened to missionaries and for commerce.

In 1844, Turkey was prevailed upon to recognise the right of Muslims to become Christian and Mr. Allen Gardiner established the South American Missions. In 1842, Dr. Livingstone, with the aid of his medical qualifications, opened the door of Bible preaching in the African Interior.

Dr. A. T. Pierson wrote in "Modern Mission Century", "India, Siam, Burma, China, Japan, Turkey, Africa, Mexico, South America were successively and successfully entered. Within five years, from 1853 to 1858 new facilities were given to the entrance and occupation of seven different countries, together embracing half the world population."

In the 19th century, British evangelists and regular missionaries had openly declared that God has ordained for India, the Middle East and Africa to become Christian.

Britain, being the mighty empire of the time, made sure that all facilities were granted for the work of her missionaries.

Matthew chapter 24 vs. 6:

"And ye shall hear of wars and rumours of wars; See that ye be not troubled; for all these things must come to pass, but the end is not yet."

Before the return of Christ there will be wars and rumours of wars. The last century witnessed the following major wars:

1. A war between China and England, terminated in the loss of Hong Kong to England and a treaty was signed in 1842.
2. The Crimean War, England and France and Turkey against Russia 1854.
3. The Sepoy Mutiny 1857 to 1858.
4. France and Italy against Austria 1859.
5. Civil War of United States of America 1861 to 1865.
6. Franco-Prussian War 1870 to 1871.
7. Russian Turkish War 1877 to 1878.
8. War between China and Japan 1890 to 1900.
9. War between Turkey and Greece 1890 to 1900.
10. Invasion of China by all great powers in 1890 to 1900.
11. The Boar War 1890 to 1900.
12. War of 1812 between Canada and United States.

This list is just a partial list of the wars of the last century and we can easily

assume that this prophecy was also fulfilled in the last century.

Matthew Chapter 24 vs. 11:

“And many false prophets shall rise, and shall deceive many.”

In the last century there were five claimants to prophethood, some claiming to be the Messiah and some claiming to be the Mahdi.

They were: 1. Mahdi of Sudan

2. Alexander Dowie of Zion U.S.A.

3. Joseph Amith of the Mormon Church

4. Ali Mohammed Bab/Bahauallah of Bahai Faith

5. Mirza Ghulam Ahmad of Qadian India

Matthew chapter 24 vs. 12:

“And because iniquity shall abound, the love of many shall wax cold.”

This is a reference to lawlessness and cruelty which was rampant in the 19th century. The world saw sea piracy, slavery, civil disorder, the extermination of Indians in North America by the white men and with the onset of the industrial revolution and capitalism, workers were exploited and treated like machines with no rights or privileges.

There's no denying that the Bible establishes the 19th century as the time for Christ's return.

## PART II

As I have mentioned, the second advent of Jesus Christ was considered imminent by many religious scholars of the last century. William Miller claimed that he had the names and addresses of three thousand preachers who were proclaiming the imminence of the end.<sup>8</sup>

According to my research the Adventist's conclusions beset from the Bible were correct. Yet, when Christ failed to appear on October 22, 1844 they turned away in dejection and most of the believers fell away.

However, just because Christ failed to appear in the manner the Adventists expected, the evidence from the Bible cannot be ignored. If the Bible was correct concerning the prophecies of Christ's second coming, its a distinct possibility that Christ did come, but not as expected.

For example, Pastor Russell stated that the parousia has already occurred and we are now in the millennium. Christ returned to the upper air in the second advent in 1874.<sup>9</sup> Its already been established that there were five

8. Longborough, *The Great Second Advent Movement*, p. 105.

9. Rutherford, *Deliverance*, pp. 208, 216.

claimants to prophethood in the 19th century. Could it be the case that one of these claimants could represent Christ's return, and does the Bible furnish any evidence to support the fact that another person other than the first Christ could fulfil his second coming?

Does the Bible show any examples of this phenomenon already occurring? Indeed it does. In fact Christ himself explains this phenomenon.

Malachi chapter 4 vs. 5:

“Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord.”

From this verse three facts can be established. Elijah, a past prophet was to return, this would be his advent and he would be the Messiah's witnessing prophet. Here “the Lord” as agreed to by both Christians and Jews means the Messiah.

The fact that the Jews were expecting Elijah's or Elias' return prompted them to ask John the Baptist.

John chapter 1 vs. 21:

“And they asked him. What then? Art thou Elias? And he saith. I am not. Art thou that prophet? And he answered. No.”

This verse proves that the Pharisees were indeed expecting Elias to return. The fact that John the Baptist denied being Elias is one of the main reasons they rejected Jesus Christ. Jesus, however, cleared up this confusion in Matthew chapter 17 vs. 12 and 13:

“But I say unto you. That Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Like wise shall also the Son of Man suffer of them. Then the disciples understood that he spake unto them of John the Baptist.”

We can readily conclude that John the Baptist fulfilled the second advent of Elias and the example we were looking for has been found.

The question as to whether the Bible gives evidence as to whether another person could fulfil the second coming of Christ must be answered. The answer is found in Matthew chapter 23 vs. 39 “Henceforth ye shall not see me till ye say blessed is he that comes in the name of the Lord.”

The word “Lord” again refers to the Messiah or Jesus as it did in Malachi chapter 4 vs. 5.

Analysing this verse we can see that Jesus states quite clearly that he will not be seen again. “Henceforth ye shall not see me.” He goes on to explain that someone will come in his name. “Blessed is he that comes in the name of the Lord or blessed is he that comes in the name of Jesus.”

Up to this point we have established that Christ was to return in the 19th century and that someone else would fulfill his coming, and a previous example of this phenomenon was presented. I will now examine the prophecies from the Bible which describe the Promised Messiah and his followers.

The Jehova's Witnesses claim that there are two hundred verses in the Bible that refer to Christ's second coming. I have reviewed these verses and found many to be repetitive and many have previously been reviewed.

I have chosen to select five prophecies.

Matthew chapter 24 vs. 9:

"Then shall they deliver you up to be afflicted, and shall kill you. And ye shall be hated by all nations for my names sake."

Matthew chapter 24 vs. 27:

"Immediately after the tribulation of those days shall the sun be darkened and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken."

Matthew chapter 24 vs. 30:

"And then shall appear the sign of the son of man in heaven, and then shall all the tribes of the earth mourn, and they shall see the son of man coming in the clouds of heaven with power and great glory."

Matthew chapter 24 vs. 27:

"For as the lightning cometh out of the east and shineth unto the west so shall the coming of the son of man be."

Luke chapter 21 vs. 15:

"For I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist."

Forming an overall picture of the Promised Messiah and his movement from the mentioned prophecies we can ascertain, that the man who will represent Jesus's second coming will come from east of Jerusalem, since this is where Jesus was when he made this prophecy. His movement will eventually spread to the west and his followers will be persecuted and killed in many nations.

The Promised Messiah will have intelligence and wisdom which no adversary will be able to stand against, and his teachings will cause all nations on earth to realize their error and to mourn.

His appearance will be accompanied by heavenly signs such as eclipses, the appearance of comets and meteor showers.

Before I compare these prophecies to the five claimants I will present a list of the astronomical signs witnessed in the last century.

Some of these occurrences are periodical and some are classified as being unique.

Bielids Comet. Was first discovered in 1772, but was not found to be periodical until 1826. In 1832, the comet passed very close to the earth. In 1845, the comet was observed to break in two, and in 1852, at the time of its predicted return, it was found that the two parts of the comet were both very faint and separated by over a million miles. At the time of the expected return in 1866, they were not found.

The swarm was observed during December in 1798, 1830, and 1838.

Up to 1885, many brilliant meteors were associated with the radiant point, with four observers on November 27th of that year, observing no less than 39,546 meteors in four hours and eight minutes. Since 1899, very few showers from this comet have been observed.<sup>10</sup>

Leonid. Records of this are found as far back as 585 A.D. In 1799, 1833 and 1866-67 the Leonids caused the most spectacular showers of modern times.<sup>11</sup>

The Great Comet of 1882, one of the brightest of modern times passed within a third of a million miles of the sun.<sup>12</sup>

The Great Comet of 1843, which hasn't been given a name, was a periodical comet with an orbit of 400 years. A tail 200 million miles in length, the longest tail of any comet on record, made it a sight of grandeur.<sup>13</sup>

Halley's comet appeared in 1835 and again in 1910.

The head of Holmes comet had a diameter in excess of a million miles. It is one of the largest on record. It appeared in 1899. Another Great Comet appeared in 1811. The second largest comet in actual size ever observed. The head was 1,125,000 miles in diameter, larger than the sun. The tail was 100,000,000 miles in length.

Another great comet appeared in 1861. At one time the comet was brighter than any star in the sky, except Venus, and a peculiar glow suffused the entire sky. It could be seen in broad daylight.

Morehouse Comet in 1908, showed the most rapid variations in appearance that from day to day it could not be recognised as the same comet.

On June 30, 1908, the greatest meteorite fall in historic times took place in Siberia. It was probably the head of a small comet.<sup>14</sup>

10. Science Encyclopedia p. 290 Van Nostrands.

11. Science Encyclopedia p. 1,457.

12. New Age Encyclopedia no. 11 p. 568.

13 and 14. Encyclopedia of Astronomy p. 60 and 61.

However, the eclipse of the sun and the moon on April 16 and March 21 of 1894 in the east and 1895 in the west is most likely the great sign that Christ predicted.

What follows is a list of Periodical Comets and the time of their perihelion passage or nearest approach to the sun.

Periodic Comet	Perihelion Passage
Barnards	1906.2
Biela's	1866.1
Brooks's	1903.9
Brorsen's	1890.2
Cunningham's	1940.9
D'Arrest's	1897.4
DeVico-E. Swift's	1901.1
Bonati's	1858.8
Encke's	1905.1
Faye's	1903.3
Finlay's	1900.2
Halley's	1835 and 1910.3
Holmes	1899.3
Olter's	1887.8
Pon's Brooks	1884.1
Temple's	1898.8
Temple's	1904.8
Temple-L. Swift's	1903.1
Tuttles	1899.3
Winnecke's	1904.1
Wolf's	1905.3

The years of intense astronomical activity was between 1833 and 1910. This fact must be applied to all five claimants. I'll now apply these facts to the five claimants:

### **Mahdi of Sudan**

Known as al-Mahdi or "The Divinely Guided One", Muhammad Ahmad ibn Abd Allah, created an Islamic state extending from the Red Sea to Central Africa and founded a movement still influential in Sudan. He was born in 1844. In March, 1881 he revealed to his closest followers what he considered his divine mission. That God had appointed him to purify Islam and destroy all Governments that defied it. On June 29 he claimed himself as the Mahdi.

By the end of 1883 he had annihilated three Egyptian Armies. In 1885 he entered Khartoum victorious. He fell ill and died on June 22, 1885.<sup>15</sup>

15. Encyclopædia Britannica Vol. M p. 349.



Analysis. When comparing the life and movement of the Mahdi of Sudan to the description of the Promised Messiah given in Biblical prophecies we can conclude that this man is not the Promised Messiah because he did not come from east of Jerusalem, his movement did not spread to the west in any great numbers, his movement spread by means of violence, not wisdom, and he died long before many of the heavenly signs were manifested.

### **Joseph Smith — Mormon Church**

Joseph Smith was born in 1805 and started his new church in 1830. He claimed he received revelation which were engraved on certain gold plates buried in a hill called Cumrah.

These plates were translated into English which is called the Book of Mormon.

This book is accepted as having the same authority as the Bible. Joseph Smith is considered a prophet by his followers as is the present head of the movement.

Joseph Smith was shot and killed by an angry mob on June 27, 1844.<sup>16</sup>

Since Joseph Smith did not come from east of Jerusalem its not necessary to analyse any more biblical prophecies as he cannot be the Promised Messiah.

### **John Alexander Dowie**

Mr. Dowie was born in Edinburgh Scotland. He was convinced while living in Australia that he had the gift of healing. He established the International Divine Healing Association and built a tabernacle in Melbourne Australia.

Dowie moved to the Pacific Coast in 1888 and worked there as a divine healer. He eventually moved to Chicago, where he erected a tabernacle and established his Christian Catholic Church in 1896. About this time he announced himself as Elijah the third, and assumed the title "Elijah the Restorer".

He built Zion City in 1901 and attracted a considerable following. His fortunes turned for the worse and when in Mexico he was deposed from office. He died in 1907 in very poor health and abandoned by his followers, 3,500,000 dollars in debt.<sup>17</sup> Like Joseph Smith, Mr. Dowie cannot be the Promised Messiah as he did not come from east of Jerusalem.

16. Comprehensive History of Latter Day Saints, Roberts.

17. The Small Sects of America, Clark p. 155.

### The Bab — Bahia Faith

Mirza Ali Muhammad was born at Shiraz, southern Persia, nor Iran on October 20, 1819 and was a descendant of the Holy Prophet Muhammad, peace and blessings of Allah be upon him. At the age of 25 years, in response to divine command, he declared that "God the Exalted had elected him to the station of Babhood".<sup>18</sup>

During a pilgrimage to Mecca in December of 1844 he openly declared his mission, claiming himself the Mahdi and Nuqtiyuula or Primal Point.

The Shi'ah doctors vehemently denounced him, and persuaded the Governor of Fars, Husayn Khan, to undertake the suppression of the new heresy. Then commenced for the Bab a long series of scourging, and indignities, imprisonments, deportations and examinations before tribunals which ended in his death in 1850. His followers were, and are still persecuted and murdered.<sup>19</sup> The Bab fills many prophecies from the Bible except one. He came from east of Jerusalem, he wrote several books and his followers suffer persecution. However his death in 1850, cancels his claim as the true claimant as the Promised Messiah was to be seen at the time of heavenly signs, and most of the signs occurred after his death.

### Mirza Ghulam Ahmad

Mirza Ghulam Ahmad was born in Qadian, Northern India in 1835. He was very dedicated to the study of the Holy Quran and the law promulgated by Islam.

He began to receive revelation at the age of 13 and continued to receive it until his death in 1908. In 1891 he announced that God had appointed him the Messiah mentioned in the prophecies contained in the Bible and Holy Quran.

He wrote eighty-four books on the subject of religion and claimed the eclipse of the sun and moon in the lunar month of Ramadan in 1894 as divine evidence of the truth of his claim.

His writings contained many prophecies, most notably, his foretelling of the First World War and the plight of the Czar of Russia.<sup>20</sup>

When he claimed he was the Mahdi for the Muslims, the Promised Messiah for the Christians and Shri Krishna for the Hindus he brought upon himself criticism from all directions.

Today his followers number 13 million and propagate their faith by means of debates and arguments based on clear and intelligent proofs.

18. A Travellers Narrative, Browne, p. 3.

19. Bahauallah and the New Era, Esslemont. p. 15.

20. Tadhkirah, Muhammad Zafrulla Khan. p. 309.

Like the Bahias, this community has been and is presently undergoing persecution.

In April of 1984, the Government of Pakistan issued an ordinance, making it a criminal offence for followers of Mirza Ghulam Ahmad to call themselves Muslims, say Muslim prayers, or behave in a manner of a Muslim. The punishment of these offences is three years in jail and an unlimited fine. They are not allowed to make the annual pilgrimage to Mecca by orders issued by Saudia Arabia.<sup>21</sup>

Further evidence of persecution is as follows.

A report by the Lawyers Committee for human rights states the Ahmadies sect as a group is subject to systematic and extensive discrimination.<sup>22</sup>

Dr. Aqueel bin Abdul Qadir of Hyderabad, Sind, Pakistan was attacked and murdered on June 9. His murder seems to be one in a chain of fatal attacks on prominent Ahmadi leaders in the province of Sind.

Lahore, Feb. 19th. About 100 Ahmadies have been arrested in various districts of the Punjab for wearing the Kalima badges. Applying the five Biblical prophecies to Mirza Ghulam Ahmad we can conclude.

The town he was born in and where his movement started, Qadian India is directly east of Jerusalem.

He was born in 1835 and died in 1908 which corresponds very closely to the heavenly signs observed in the last century. The years of his birth and death were marked by heavenly signs. His prolific writings caused his opponents to give credit to his wisdom.

He was, and his followers, were, and are presently being persecuted in several nations.

Mirza Ghulam Ahmad, by writing Jesus in India, brought severe strain upon Christians, Jews and Orthodox Muslims, by breaking the foundations of their beliefs.

The evidence as found in the Bible points quite clearly that Mirza Ghulam Ahmad had fulfilled the second coming of Jesus Christ, and is the Promised Messiah.

I will now calculate the odds of all the previously mentioned Biblical prophecies being fulfilled by one person.

I will be using the well known principle of probability. If the chance of one

21. Asian Times, July 5, 1985.

22. Dawn, Karachi, Wed. Feb. 20, 1985.

thing happening is one in  $x$  and the chance of another independent or related thing is one in  $y$ , then the chance that they both happen is  $x$  times  $y$ .

To illustrate further, if we throw a dice on a table the chance to get a specific number is one in six, but if we throw two dice then the chance of getting the same specific number from both the dice is one in thirty-six.

In evaluating these prophecies we shall have to answer this question regarding each prophecy. One man in how many men has fulfilled this particular prophecy?

Reviewing the five prophecies.

1. His followers will be afflicted, killed and hated by all nations.
2. He will come from east of Jerusalem.
3. He will be supported by heavenly signs such as eclipses of the sun and moon, comets, meteor showers etc..
4. His teachings will cause the tribes or nations of the earth to mourn. He will go against contemporary thoughts and ideas of his time.
5. He will be a scholar, teaching wisdom, and he will be an excellent orator.

Persecution of his followers: Taking any one year in the last century, or during the lives of the five claimants, how many men on a world-wide scale will lead a religious community that is severely persecuted.

Estimating that in any one year there are fifty religious movements world-wide that are persecuted, and the number of religious leaders is 627, 300 Christian, 73 Muslim, 100 Hindu, 25 Buddhist, 5 Jewish and 25 other, we can conclude that the odds of one man fulfilling this prophecy is 50 in 627, or 1 in 13.

Place of Origin, east of Jerusalem.

If we take the area bounded by the latitude number 30 and that of 35 and go east until we reach the Pacific ocean, then any one living in this area can claim to have fulfilled this prophecy.

There were about 150 million people living in that strip from Jerusalem to the Pacific, compared to a world population of 1.5 billion in the last century. The chance of one man fulfilling this prophecy is 1 in 10.

He will be supported by heavenly signs.

During the unique eclipses of the sun and the moon in 1894 there were 1.5 billion people alive. We don't know how many people claimed that this sign was the sign of their truth. Let us be generous and estimate 30. The chance of one man fulfilling this prophecy is 30 in 1.5 billion or 1 in 50 million. His teachings will go against contemporary trends and cause many to mourn.

At any time there are many scholars or writers or philosophers that have theories contrary to contemporary ideas.

Let us estimate that of the 1.5 billion people alive in the last century ten thousand fit this description.

The odds of one man fulfilling this prophecy is 1 to 150,000.

He will be an excellent scholar and orator.

Let us estimate that half of the scholars are great orators. The chance of one man fulfilling this prophecy is 1 in 300,000.

Let us now go back to our law of probability and calculate the odds of one man fulfilling all these prophecies.

$13 \times 10 \times 50,000 \times 150,000 \times 300,000 = 292,500,000,000,000,000$ .  
Or  $3 \times 10^{20}$ .

If we want to know the odds of any man who lived in the last century fulfilling these five prophecies we take the number of people who lived in the last century during the time of heavenly signs at 3 billion and divide this number into  $3 \times 10^{20}$ , and we get  $1 \times 10^{11}$ .

The chances of one man fulfilling the five prophecies found in the Bible that have been discussed in this paper is 1 in 100,000,000,000 or one in one hundred billion.

However, we have shown that Mirza Ghulam Ahmad of Qadian fulfilled all of these prophecies. Therefore it is proven by means of the laws of probability that he is the promised one Jesus spoke of. Rejecting this man is rejecting the mentioned proofs. Rejecting these proofs is simply insane.

Jesus has returned, and I hope and pray that a seeker after the truth who may chance to read this paper will accept him, for who can call themselves a true follower of Jesus Christ without accepting the one he prophesied about so long ago.

All praise belong to Allah, the most Gracious and Merciful.

# God and His Prophets

(Mushtaq Ahmad Bajwa)

God created the world with a purpose. He made Adam His vicegerent in the earth (2:31). Adam was not the first man. Mankind existed before him. He was a remnant or successor of the old race and was appointed by God to fulfil a special mission. God gave man intellect and free will and established a system of guidance which should guarantee a happy life for them. He declared:

“O children of Adam: if Messengers come to you from among yourselves, rehearsing My signs unto you, then whoso shall fear God and do good deeds, on them shall come no fear nor shall they grieve.”

(7:36).

It was decreed that so long as the human race continues, it shall be guided by Allah through His prophets. The prayer of Abraham foretells the task of the expected prophet in further detail:

“Our Lord, raise up among them a Messenger from among themselves, who may recite to them Thy Signs and teach them the Book and Wisdom, may purify them, surely, Thou art the Mighty the Wise.”

(2:130).

This prayer was fulfilled in the person of the Holy Prophet Muhammad, (peace and blessings of God be upon him). God says:

“Verily, Allah has conferred a favour on the believers by raising among them a Messenger from among themselves, who recites to them His Signs and purifies them and teaches them the Book and Wisdom; and, before that they were surely in manifest error.”

(3:165).

God has repeated this in another chapter, along with it a prophecy about the second advent of the Holy Prophet:

“He it is Who raised among the unlettered people and among others from among them who have not yet joined them, a Messenger from among themselves who recites unto them His Signs, and purifies them

and teaches them the Book and wisdom, though before this they had been in manifest error. And among others from among them who have not yet joined them. He is the Mighty, the Wise.”

(62:3-4).

God has emphasised the continuation of the system of guidance for the world. A person would be raised among the Muslims, who would be a true image of the Holy Prophet to this extent that his coming would be considered to be the advent of the Holy Prophet himself and his Companions would be joined with the Companions of the Holy Prophet.

The Holy Prophet (peace and blessings of God be upon him) has stated that God sent a hundred and twenty four thousand prophets out of which only twenty-five have been mentioned in the Holy Quran. Of these only five brought a new law. The other twenty followed the laws of their predecessors. The Holy Quran says about Torah:

“By it did the Prophets, who were obedient to us, judge for the Jews.”

(5:45).

The perfect code of spiritual laws, the Quran, has been revealed to the Holy Prophet. No law-bearing Prophet shall appear after him. While earlier books have been changed God declared about the Quran:

“Verily, We Ourselves have sent this Exhortation, and most surely We will be its Guardian.”

(15:10).

The text of the Quran, unlike the earlier scriptures, has been preserved intact by God. He made provision for the preservation of its spirit also, through Mujaddids, i.e. divinely inspired Reformers at the beginning of every century whose task has been to interpret and explain the true meaning of the Quranic text. God raised Hazrat Mirza Ghulam Ahmad, the Promised Messia, as the Mujaddid of the century. He was the only claimant in the whole world. The Mujaddid for the 15th century is Hazrat Mirza Tahir Ahmad. Most Muslims of the fourteenth century found it difficult to believe in the advent of a Prophet and even of a Mujaddid, despite their belief in the truth of all the twenty-five Prophets mentioned in the Quran and two hundred and twenty four thousand as declared by the Holy Prophet. This human weakness has been referred to in the Holy Quran by God Himself:

“And Joseph did come to you before with clear proofs but you continued in doubt concerning that with which he came to you till, when he died, you said: “Allah will never raise up a Messenger after him. Thus does Allah adjudge astray every extravagant doubter.”

(40:35).

Men are so constituted that when a Prophet comes they reject and oppose

him; and when he dies they say no more prophets will come and that the door of revelation is shut for ever.

God shows His might. A Prophet is a Vicegerent of God. How can he fail? God says:

“Allah has decreed: ‘Most surely, I will prevail, I and My Messengers.’  
Verily, Allah is Powerful, Mighty.”  
(58:22).

A Prophet commences alone. God then selects companions for him and opens their hearts for the Truth. They become a party. God declares it to be His party and says:

“It is the party of Allah that must triumph.”  
(5:57).

The disbelievers still ignore them but God warns them:

“Do they not see that we are visiting the land, reducing it from its  
outlying borders? Can they even then be victors.”  
(21:45).

This warning deserves the attention of those who in these days and in their arrogance take pride in their power and majority and do not observe the growth of the party of Allah.

In the first chapter of the Holy Quran which is recited in every rakaat of all prayers, God has taught the Muslims a wonderful prayer which shows that even the highest favours pertaining to prophethood, are not denied to them. Muslims are taught to pray:

“Guide us in the right path, the path of Those on whom Thou hast  
bestowed Thy blessings.”  
(1:4-7).

God has given a description of these blessings in 4:70:

“Those who obey God and the Prophet are among the favoured ones —  
the Prophets, the Truthful, the Martyrs and the Righteous”.

These four spiritual ranks can only be attained by following the Holy Prophet. This is an honour reserved for the Holy Prophet alone. No other Prophet shares it with him. The inference is further supported by the verse which speaks of Prophets generally and says:

“Those who obey Allah and His Messengers, they are the Truthful and  
the Martyrs in the sight of their Lord.”  
(57:20).

This means that whereas the followers of the other Prophets could rise to



the rank of the Truthful and the Martyrs, and no higher, the followers of the Holy Prophet can achieve even higher ranks including the rank of a Prophet. The work of one who is subordinate to the Prophet, cannot be considered as separate from his work, nor can such a one bring a new law. Such a Prophet will complete the significance of Khatam-un-nabiyyeen as he shall bear the seal of the Holy Prophet. All the male children of the Holy Prophet died. He had adopted Zaid as his son in Mecca, but this institution was abrogated. His opponents charged him with lack of male heirs. In this context he received the revelation:

“Muhammad is not the father of any of your males but he is the messenger of Allah and the Seal of the Prophets. Allah has full knowledge of all things.”

(33:41).

This means that the dispensation instituted by the Holy Prophet (peace be on him) was a spiritual one and would be carried on by his spiritual successors. The Holy Prophet being the Seal of the Prophets created a new phenomenon in the spiritual world. It became obligatory for the whole of humanity to believe in the truth of all Prophets for the sphere of Seal of the Prophets extended beyond the boundaries of races, nations and languages. There would, henceforth be no Prophet who would not be a subordinate and follower of the Holy Prophet and would not bear his seal. The expression Seal of the Prophets has obviously been employed as stressing the pre-eminence of the Holy Prophet among other Prophets. To interpret this verse as the termination of prophethood would amount to his denigration.

The Holy Quran is a perfect guidance for mankind. It has given clear criteria for judging the truth of a claimant to prophethood. Allah says:

“If he had fabricated any saying and attributed it to us, We would surely have seized him by the right hand and then surely We would have severed his large artery, and not one of you could have kept us from it.”

(69:45-48).

The Holy Prophet (peace be on him) lived twenty-three years after the receipt of this revelation. Had he been a forger, he would have met a violent death. This argument is brought forward also in the Torah:

“But the Prophet which shall presume to speak a word in my name which I have not commanded him to speak, or that shall speak in the name of other gods even the prophet shall die.”

(Deut. 18:20).

This criterion is a sign of the majesty of God. God, as stated in the Torah and the Quran, cannot allow anyone to mislead His servants by falsely claiming to be a Prophet of God. None can cite a single instance from the history of the world.

A mad man may say whatever comes into his mind but a sane person who falsely asserts he receives revelations from God and endeavours to mislead people, is destroyed. This is a clear proof of the truth of the Holy Prophet who lived twenty-three years after the first revelation he received in the cave of Hira. It is also proof of Hazrat Mirza Ghulam Ahmad, the Promised Messiah (peace be upon them both), who lived for about thirty years after receiving his first revelation. He published a challenge in his book *Arba'ien* that if anyone could give an instance of a person who falsely claimed to be a Prophet of God and lived for another twenty three years after that, would be paid a prize of five hundred rupees. (*Arba'ien III*, p. 15). None could produce a single case from the history of the world and claim this prize. We repeat this challenge of the Quran and the Bible and offer the prize of the Promised Messiah to anyone who can name a person who escaped a violent death within twenty-three years after falsely pronouncing his first revelation.

The Holy Quran states another criterion of the truth of the Holy Prophet which is the purity of his life before his claim to prophethood. Allah says:

“Say . . . I have spent a whole lifetime among you before this. Will you not then understand?”

(10:17).

The Holy Prophet is here required by God to refer disbelievers to the period of life he had already passed among them as proof of his sincerity and the truth of his claim. He was a resident of Mecca and was popularly known as Al Amin, i.e., the Trusty, the Truthful. Emperor Heraclius asked of Abu Sufyan, an opponent of the Holy Prophet, what his people thought of the Prophet before he laid claim to the Prophethood. He replied that he . . . had led such a pure life that no enemy could point out a single event when he failed to maintain a high standard of integrity. A character of a person cannot be changed overnight unless some accident causes a head injury or some great shock or calamity overtakes him.

The Promised Messiah also received this verse as a revelation and challenged his opponents to point out anything wrong done by him in his lifetime. (*Tazkiratushshahadatain* p. 62). Many who knew him in from his youth testified to his piety, righteousness and noble character.

Allah says:

“Allah has decreed: ‘Most surely, I will prevail, I and my Messengers.’”

(58:22).

The Holy Prophet had to pass through very difficult times, when he and his followers were persecuted and suffered three years of boycott. He was wounded from stoning, compelled to flee from Mecca, miraculously saved from his pursuers, defended himself against powerful armies and at last the decree of God was fulfilled with full glory. Similarly the Promised Messiah

was opposed even by his collaterals. Some of those who had been all praise for him became his enemies, but in the end God and His Prophet prevailed. He won about half a million followers, spread over India and from some foreign countries. Now his message has reached all the five continents of the world and under the leadership of his fourth successor Hazrat Mirza Tahir Ahmad, the Community is progressing rapidly. Is this not a clear proof of the truth of the Promised Messiah, peace of God be upon him?

Allah says:

“We save him (Noah) and those who were with him in the Ark, and made it a sign for the peoples.”

(29:16).

The people of Noah were wrongdoers. God directed Noah to make an ark, saved the believers through it, and the deluge overtook the others.

A similar sign was given to the Promised Messiah (peace be upon him). He saw in a vision on February 6, 1898 that the angels of God are planting the trees of plague. In accordance with it the Punjab was overtaken by plague. Government had a special vaccine prepared with which it directed the people to be vaccinated. The Promised Messiah appreciated the Government's effort but published in his book “Noah's Ark” (October 5, 1902) that God had ordained that he and his sincere followers would be saved from the plague and, therefore, they need no vaccination. This was a sign of the mercy of God. Sincere followers remained immune from the attack of the plague without having any vaccination. Thousands were impressed by this sign and joined the Ahmadiyya Movement.

The object of religion is to establish relationship between man and his Creator. The very first chapter of the Quran emphasises:

“Thee alone do we worship and Thee alone do we implore for help.”

All the Prophets brought the same teaching. God says:

“And We sent no Messenger before thee but we revealed to him: ‘There is no God but I, so worship Me alone.’”

(21:26).

The Promised Messiah (peace of God of upon him) explains the meaning of worship:

“Man boasts of worshipping God. But does worship only comprise many prostrations, repeated obeisance and standing at attention or do those who count their beads over and over deserve to be called worshippers of God? Indeed not. Only he is capable of worship whom the love of God draws so close that his own self is excluded altogether. First, there should be full faith in the Existence of God and then full knowledge of His

Beauty and Beneficence and then there should be the attachment of love with Him, constantly aflame in the bosom, radiating itself at all times in the face. The impression of His magnificence on the heart should be so deep that the entire world should appear like dead in contrast with Him; every fear should derive from Him alone and all pleasure should be in His love and all joy in seclusion with Him and no comfort without Him.”

(Haqiqatul Wahi p. 51, vide Fatiha pp. 196-7).

He further writes:

“Our God is a very loyal God, and for those who remain loyal to Him He shows wonderful works. The world wishes to tear them to pieces and to eat them up; and every enemy grinds his teeth on them; but He Who is their friend saves them from every danger, and brings them out triumphant on every field. How fortunate, then, is he who does not let go his hold of such a God? Him we have recognised, of all the world He alone is the God Who has sent down His revelation on me; Who, for me, has shown powerful signs; Who has sent me down as the Promised Messiah for this age. There is no God whatsoever except He, in heaven, nor on earth. Whosoever does not yield faith to Him, he remains deprived of succour. From our God we have received Revelation that shines like the sun. We have seen that He alone is the God of the whole world, and there is no other God.”

(Our Teaching, p. 15).

“Our Paradise, indeed, is our God: our highest enjoyment is in God, for we have seen Him and all beauty found in Him. This treasure is worth having, even if at the cost of one's life; and this is jewel which should be purchased even if obtainable only by sacrificing one's entire being. O ye that are devoid, run to this spring of life that shall save ye.”

(Our Teaching, p. 17).

May Allah enable us to drink deep from this spring of life so that He may, out of His mercy, save us and grant us His nearness. Amin.

# Tragedy in Pakistan

(Shukri Robinson)

Human tragedy is too often reduced to a few paragraphs on the front page of a newspaper. If it is not in the newspaper or on television then either it did not occur or it is considered unimportant. People have been dying of starvation in Ethiopia since late 1970 but it was not until 1974 that on television we saw people dying before our eyes. Overnight Ethiopia was recognised as an event just like the poison gas leak at Bhopal and the typhoon storms in Bangladesh. There have been other human tragedies which have not received the same kind of attention yet some of them are just as painful and an even greater threat to civilisation that typhoons and terrorists. Human Rights violations in the Soviet Union have been going on for years yet little concern has been shown about it. Religious persecution in Pakistan may also be added to the list. Pakistan, an Islamic country, is being misled by its leader — Zia-ul-Haq — who is disobeying the following Islamic injunctions:

- (a) No compulsion of Religion is allowed.
- (b) Persecution is worse than killing.
- (c) No Muslim has the right to declare another Muslim to be an unbeliever or a non-Muslim.

The Ahmadiyya Movement in Islam was founded in 1889 by Hazrat Mirza Ghulam Ahmad who claimed to be the Promised Messiah whose advent is awaited by Christians and Muslims. The Government of Pakistan has gone to extraordinary lengths to prohibit members of the Ahmadiyya Movement from calling themselves Muslims. Zia-ul-Haq has been depicting Islam as a barbaric and fanatical religion based on fear, force and hatred of infidels. On the other hand Ahmadiyya Muslims present Islam as a religion of love, peace and harmony based on equality, democracy and rational beliefs. It has respect for all religions and aims to establish universal brotherhood free of discrimination involving race, creed or colour. Differences of opinion gives Zia-ul-Haq no right to persecute Ahmadis and compel them to abandon their faith. By not permitting freedom of religion in Pakistan, Zia-ul-Haq is violating a fundamental teaching of the Holy Quran.

No one is able to see or tell what is in another person's heart; no one has the right to call another person a non-believer or a non-Muslim. In 1974 a

constitutional amendment by the Pakistan Parliament banned Ahmadi Muslims from the Islamic faith. Moreover, it declared them to be non-Muslims. Again this so-called Islamic country has a leader who does not care what Islam has to say on the matter. He just does whatever he wants.

Islam teaches that 'persecution is worse than killing' yet in 1974 many Ahmadi Muslims were killed, their houses burned before their eyes and many young men badly beaten. The father and brother of my class fellow were murdered before her eyes in their own home. An Ahmadi teacher was shot to death in the street while returning home from school. Many were killed in the mob violence. Is it right for Zia-ul-Haq to cause innocent people to live in misery in their own country and homes? In-1984 he made it an offence, punishable by up to three years imprisonment and unlimited fine for Ahmadi Muslims to take part in Muslim rites, to call themselves Muslims and to call their place of worship a mosque. Since then hundreds of Ahmadi Muslims have been arrested without bail and charged for claiming their faith to be Islam. Their mosques have been defaced, some have been murdered in full view of Government authorities, their children are denied admission into educational institutions and not only are they barred from Government services, those in the services have been discharged. Does this religious persecution point to Zia-ul-Haq being an intelligent and religious person?

The religious persecution in Pakistan is not so visible as the Ethiopian famine but never-the-less it is very disturbing. In Canada five thousand Ahmadi Muslims claim that four million members of their Community in Pakistan are being systematically persecuted and killed by the government of General Zia-ul-Haq. Their claim has been documented by Amnesty International but still the plight of the Ahmadi Muslims has received little attention. This ordinance against Ahmadi Muslims violates the United Nations Charter and is a serious breach of the Universal Declaration of Human Rights. I do not think it is right for the world to sit back and let this persecution go further. Ahmadi Muslims hope that during forthcoming talks with Pakistan, the United States' Government will take serious note of these Human Rights violations by President Zia-ul-Haq.

### Press Release

The situation in Pakistan regarding Ahmadi Muslims is growing from bad to worse every day. We receive scores of letters daily describing the atrocities committed against them by the Government and semi-Government agencies in Pakistan.

Mr. Zafrullah, an Ahmadi Muslim from Sargodha, Pakistan, writes:

"On 4th May, for no apparent reason, the police took away one of our elders, Hafiz Muhammad Amjed of Bhera District. Mr. Muhammad

Hayat Chaudhry and I went to enquire why he had been taken into custody.

We parked our motorbike outside the gate of the police station. There was a mob of about twenty to thirty mullahs armed with sticks. Upon seeing us they started abusing us in the most filthy and provocative language. We ignored them and proceeded towards the police station. In no time the mob was on us and began striking blow after blow in the presence of the police. No mobster was arrested. We complained to the authorities but to our surprise the police refused to file our case. Instead a case was filed against two of our young men, the charge being that they used threatening language against the mullahs."

It is a fact that there is a constant threat of destruction to the lives and properties of four million Ahmadi Muslims in Pakistan. They are discriminated against in jobs, educational institutions etc. Thirteen prominent Ahmadis have been assassinated, yet not a single culprit has been brought to justice. Ahmadi mosques have been desecrated with the connivance of the police. More than five hundred Ahmadis have been arrested for declaring their faith "There is no one worthy of worship except Allah, Muhammad is the Messenger of Allah."

The graves of some Ahmadis have been dug open by the mullahs under the supervision of police authorities and the dead bodies removed from their last resting places. In spite of these blatant violations of Human Rights, the Western Press has chosen to remain quiet for the last two years. Some of them have not bothered to print a single line condemning these atrocities of Zia who, apparently, serves the interest of the West.

(Rashid Ahmad Chaudhry, Press Secretary, Ahmadiyya Muslim Association U.K.)

## Poem

(Bushra Nayyar)

When the sky was dark as night  
God sent heavenly light  
To guide the blind, deaf and dumb.  
The Promised Messiah came to us;  
Almighty God had sent his king.  
And along with him he did bring  
News of successors to follow him.  
The first did come with great renown  
Carrying with him the Messiah's crown.  
Love of the Messiah filled his soul  
Who was Nurudeen with a noble goal  
To uphold the message of his Lord  
And to spread it near and far abroad.  
After him came Bashir-ud-din who brought  
The Holy Spirit which in him was wrought.  
A better lover of God the world knew not  
Who toiled day and night never to be forgot.  
When his time came to bid us farewell  
The third Khalifa, Nasir Ahmad, did ring the bell.  
The sound was heard by followers all  
Who came flocking to their Khalif's call.  
Once again they saw Allah's hand  
Watching over His faithful band.  
Allah had sent us a messenger of love  
Whose prayers brought us blessings from above.  
His flock was one he much attended  
And broken hearts he prayerfully mended.  
We all new who next was on the way.  
It was Mirza Tahir Ahmad Sahab  
Adorned with heaven's holy garb.  
He showed his face to his devoted band  
Who knew he was elected by Allah's hand.  
To know the day of triumph was not far away.



Through his tears there shone a love  
Which came only from heaven above.  
Allah instilled in him Divine love so pure  
Which in every kind of trial does endure.  
Allah chalked out a programme for him and us  
Causing him to leave his home land without fuss.  
We pine to see that face of God again  
As our aching hearts await with pain.  
Our hearts do grieve for the Khalif we adore  
But both of us know victory is in store.  
The Will and Promise of God will come true  
When hearts of men will become changed as new.

### **Promised Messiah's love for Muhammad**

"My heart and soul are enchanted with the beauty of Muhammad and my body is like the dust of the path trodden by the progeny of Muhammad.

I have perceived with the eye of my heart and have heard with the ear of my intelligence that every part of the universe proclaims the beauty of Muhammad.

This fire of mine is borrowed from the fire of the sun of Muhammad and this water of mine is a portion of the flowing waters of Muhammad.

This running fountain to which I call people is but a drop from the ocean of excellences of Muhammad".

# Giving in the Way of Allah

## (The Holy Quran)

Say to my servants who believe that they should observe Prayer, and spend out what We have given them, secretly and openly, before there comes a day where there will be neither bargaining nor friendship.

(14:32).

So give to the kinsman his due and to the needy and to the wayfarer. That is best for those who seek the favour of Allah, and it is they who will prosper.

And spend in the cause of Allah, and cast not yourselves into ruin with your own hands, and do good; surely, Allah loves those who do good.

(2:196).

If you give alms openly, it is well and good; but if you hide them and give them to the poor, it is better for you, and He will remit from you many of your evil deeds. And Allah is aware of what you do.

(2:272).

. . . And they ask thee what they should spend. Say, 'spend what you can spare.' . . .

(2:220).

They ask thee what they shall spend. Say, 'Whatever of good and abundant wealth should be for parents and near relatives and orphans and the needy and the wayfarer. And whatever good you do, surely Allah knows it perfectly well.'

(2:216).

You cannot attain to righteousness unless you spend out of that which you love. And whatever you spend, Allah surely knows it well.

(3:93).

Those who spend their wealth by night and day, secretly and openly, have their reward with their Lord; on them shall come no fear, nor shall they grieve.

(2:275).

If you lend to Allah a goodly loan, He will multiply it for you, and will forgive you; and Allah is most Appreciating, Forbearing.

(64:18).

Then as for him who gives for the cause of Allah and is righteous, and testifies to the truth of what is right We will provide for him every facility for good.

(92:6-8).

Who gives his wealth that he may be purified, and not because he owes a favour to anyone, which is to be repaid. But solely to seek the pleasure of his Lord, the Most High.

(92:19-21).

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## The REVIEW of RELIGIONS

The Review of Religions is the oldest magazine of its kind published in the English language in the Indo-Pakistan Sub-Continent. Its first issue was published in 1902 and it has been continuously published since.

It bears the distinction that it was initiated under the direction of Hazrat Mirza Ghulam Ahmad of Qadian, the Promised Messiah himself.

During more than eighty-one years the message of Islam has been conveyed through this magazine to hundreds of readers and many fortunate persons have recognised the truth of Islam and accepted it through studying it.

The articles published in it deal not only with the doctrines and teachings of Islam but also set forth a comparative appreciation of the teachings of other faiths.

One of its outstanding features is the refutations of the criticism of Islamic teachings by orientalists and non-muslim scholars.

It also presents solutions in the light of Islamic teachings of the problems with which the Islamic world is from time to time confronted.

A study of this magazine is indispensable for the appreciation of the doctrines of the Ahmadiyya Movement and the teachings of its holy Founder.

